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number, you turn the fire of our enemies, and not "Jia suni

other as a signification, alleged to be produced through, by, and by means of, mediumship, and by means of tractors and other extraneous agencies, and that that is all, and that that is all, but up inrolled, in priests, for the Pagans the Pagans the Grand for ages. Prince, his name, as many withstand- interest and is and these of Spirit- enough, and blish it. S. M. D. I, we see "change" our e- spurious "ern Spirit- pretense to mor- to m- S. Selected Items. ISAAC AARON, a Greek, was made a prisoner in Corinth, when that city was taken by Roger, of Sicily, about Anno Domini 1143, and came into Italy, where he soon learned the language of the country, and was afterwards taken by the Emperor Emanuel Comnenus. He was convicted of practicing magic and sorcery; and ascribed to Solomon, for the invocation of the spirits of the dead, a book, which he had learned Bayle. [How we would like to have a peep at that book. What ever became of it?] MARIA D'AGREDA, a fanatical or visionary nun, famous for a book, which was censured by Sorbonne, lived in the Seventeenth century. She was possessed, we are told, the 24th of February, 1658, when she was chosen Superior of the Convent of the year 1622, and during the first ten years of her charge, she received from God and the Virgin repeated commands to write the life of the Blessed Virgin, which she began to write in the year 1637, in which she began to write. But, she finished it she committed it to the flames, together with several other writings, which she had composed upon other subjects. In that affair she followed the advice of a confessor, who had the honor of her confessor during the absence of her ordinary confessor, the Superior, and particularly her former confessor, repeated to her the same, and commanded her to write a second time the Life of the Blessed Virgin. Besides which she received a command from God and the Virgin, to write the lives of the Saints, which she began again to obey, and she commands the 8th day of December, 1655, divided her work into three parts, containing the lives, viz. the first, of the twelve virgins, pilgrims and Antwerp. There are so many varieties in that work though, at the same time, so adapted to please the extravagant devotees of the Virgin, that it is not surprising that Sister Paris thought proper to fix censures upon it. It says M. Bayle. [Who can doubt that Sister M. D'Agreda was a medium of spirit control announced by some devout spirit? Ed.]











